

Romans

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[0 : 00] Thank you.

Thank you.

What shall we then say to these things? If God be for us, who can be against us? What shall we then say to these things?

If God be for us, who can be against us? There are certainly times in the history or the experience of God's people when they want to clearly see that God is for them.

Our mind goes back to Gideon, threshing as he did behind the winepress because the Midianites were to cover the land.

[1 : 58] I know, as he threshed, as he continued his duty and necessary occupation, his thoughts were moved quite in a different way.

And it may well be. It is probably so. But as you each have engaged in your various duties, yet your thoughts might have been in a very different place.

And that place might have been your concern for that God should make it very, very clear that he is for you.

We find, with regard to Gideon, as he looked at the scene around him, everything seemed to be against Israel.

They were overrun. They were virtually under captivity. And yet, you see, God was still working. And what was hidden from Gideon was the truth before us.

[3 : 06] If God before us, who can be against us? Now, God was for Israel when all the huge enforcements of the children of the Midianites were laying in the valley like so many grasshoppers.

And then Gideon was further dismayed because God said to him that he was to be the man that was to deliver Israel out of their present situation.

He objects and says, I'm the least in my father's house. And how can I go and deliver Israel?

And God said to him, most remarkable words, go in this thy might, and thou shalt deliver Israel.

What shall we then say to these things if God before us? Who can be against us? How could it be said that God was for Gideon?

[4 : 31] Gideon had been reduced to having dependence upon himself absolutely removed.

And when God spoke to him and said, go in this thy might, it was not that it should be the ability, the natural ability, that Gideon had that he should go depending upon God.

Gideon's experience is not a once-off experience. How many of God's people have been directed in a similar way may not be so dramatic, yet nevertheless, as they consider and look back, God has said, now you're brought to nothing, now you're absolutely dependent upon me, now that you have no help in self, though whilst you've sought it well, now is a time when you will prove if God before us, who can be against us.

And indeed, when you look at the case of Gideon, the people, they faded away. They fought among themselves and they destroyed themselves, whilst Gideon, with a few, three hundred men, and a pitcher and a lamp went forth, and whilst they looked on, God did wondrously.

Now the same thing applies in the experience of God's children today and throughout every generation. It may not be on a national scale, but you see, there is such a personal experience when we find that we have enemies.

[6 : 34] Whilst we are thankful to have the Trinity, God the Father, God the Son, and God the Holy Ghost, we are also made aware, if we are the people of God, that there is a Trinity of evil.

In other words, there is Satan, the world, and the flesh. It is a solemn thing if these enemies work individually.

But when they gather forces, as is the case sometimes, well, how helpless God's people may feel to be.

And it will be then an encouraging word to see and to feel that God is with us.

Now, in the general context here, referring to verse 28, and we know that all things work together for good to them that love God, to them who are called according to his purpose.

[7 : 52] We know. I always rejoice in spirit when I read in the scriptures. We know.

And it is a good thing if God gives us that grace and clear leading of the spirit that we can say too, we know.

And how can we say we know? It's not to be understood as a presumptuous action, but we know because we have been tried and we've proved.

And we've proved that God is faithful who will not suffer to us to be tempted above that we are able, but with every temptation make a way to escape that we may be able to bear it.

There is a description of those who are referred to as that love God and to them who are called according to his purpose.

[9 : 05] Now, between the 28th verse and the 31st verse, we have a clear indication of the people concerned who will surely prevail.

So, we know that all things work together for good. Verse 31, what shall we then say to these things if God be for us who can be against us?

Now, who are these people that will clearly declare that he is for them? We just read the intermediate verses for whom he did foreknow he also did predestinate to be conformed to the image of his Son that he might be the firstborn among many brethren.

Moreover, whom he did predestinate them he also called and whom he called them he also justified and whom he justified them he also glorified.

calling is the center of this five five-fold chain and this is where the foundation of the people lays who prove that God is for them.

[10 : 34] So, we notice for whom he did foreknow he also did predestinate to be conformed to the image of his Son. The foreknowledge of God is one of the truth of one of the truths that is the stability of our times.

To be able to look back over the years as God has instructed us and see that it was God's foreknowledge that began our salvation.

Foreknowledge. Now, of course, some people have taken this line that this foreknowledge was that God would see that some would be of a religious mind and therefore would have an inclination to these things.

But, of course, this is quite contrary to the truth. And if God has instructed you by his spirit, you will then lean hard upon these words for whom he did foreknow.

He foreknew them in Christ Jesus, their savior and their redeemer. He knew them as those whom the father loved with an everlasting love, who were given to the son Jesus Christ to redeem from their sins and to block them out completely and also who would be instructed by the spirit of God and led in the right way that they might go to a city of habitation.

[12 : 29] On the other hand, these people were sure in regard to the ultimate and what they may have felt at times, for example, 107th Psalm, they wandered in the wilderness in a solitary way.

now that was their view. Perhaps it's your view. But what does God say? He led them forth by the right way that they might come go to a city of habitation.

This is the whole purpose of God, to lead these blessed people through life with all its intricacies, with all its distressing moments, with all the aboundings of sin, yet there is the super aboundings of the grace of God, so that these people, they try to trace the beginning.

In one sense, of course, there is no beginning, because God has no beginning, and his foreknowledge is from eternity. For whom he did foreknow, he also did predestinate to be conformant to the image of his Son, he might be the firstborn among many brethren.

Now, what does this mean? Well, it means that a work of God appears from God in the lives of all these people so that instead of having a carnal nature which is unprofitable, instead of having a nature which is enmity against God, they are predestinated to be conformed to the image of his Son.

[14 : 24] In other words, they are conformed because God has given them the nature of God, and remember that God dwells in their hearts by faith.

As the word of God says, Christ in you the hope of glory. Now, as we go along in life's pathway, we shall discover if we are the people of God, it is God that worketh in you.

Indeed, the word of God says that this is the purpose of God. God worketh in you both to will and to do of his good pleasure.

It is not an easy conclusion at which to arrive that we have no help in ourselves. This is one of the enemies of the flesh, that we've got to do something for ourselves.

Certainly, we have got to have an experience. Certainly, we have got to know a change of life. but we shall have to give to God the glory which is due unto his great name because God has conformed, predestinated us to be conformed to the image of his son, that he might be the first born among many brethren.

[15 : 58] Now, what does this really mean? To be predestinated, to be conformed to the image of his son? we read in the scriptures that the Lord Jesus Christ was holy, harmless, undefiled, and separate from sinners.

And being born holy, not like we are, unholy, that was his image. now, you may say, well, how can it be that God could predestinate me to be conformed to the image of his son?

Well, this is how it comes about, by God giving you that nature which the word of God tells us, sinneth not. All sorts of strange explanations have been given in connection with that word, but that which is born of God sinneth not.

What? Well, though we sin abounds, yet grace did much more abound, and that nature which is given from God, predestinated, is a nature that conforms to the image of the son of God, and so you have holy desires, and you walk a life of faith, you walk a life of hope, you walk a life of love, though sometimes you may be somewhat distressed because of the workings of sin within you, the lack of faith, and hope which seems to be very shaky at times, and love seems to be at a very low aim.

But nevertheless, God brings every one of his children to find that there is a spirit in them that longs out of righteousness, that seeks to be a follower of the Lord Jesus Christ, and if this is so, we have an evidence that God is for us.

[18 : 15] We may look at various providential circumstances, and read into those circumstances, that God is for us, and it may be so, but the real authority of God being for us centers in this nature that God has given to the people of God, and furthermore, that nature has only one desire, as Jesus had one desire, and that was the glory of God.

Now, if you examine yourselves, I believe if you are taught of God, you will see, shall I say underneath, that you've got one desire in your soul, and that is the glory of God, to rejoice when the glory of God comes to pass, in any circumstances, in your personal life, in your family life, in your home life, in your church life, whatever it may be, then when God appears and does wondrous things, so you have a proof that you are conformed to the image of his dear son, because your soul delights to see God's work appearing, and God's work when it appears, appears absolutely clear and definite, this is the work of God.

The work of God, because it is so different from the work of men, is distinguishable. If our minds might be clouded because of the sin which is within us, well, the time will come even then that we find that God is instructing us.

But where shall we learn about these things? Moreover, whom he did predestinate, them he also called. Now there are two things before, that is, before calling, that is, God's foreknowledge and God's predestinating purposes.

Now both these things are hidden in the purposes of God, in the mind of God, in heaven itself, until the time appointed to show what God has in mind when he calls a person.

[20 : 58] We should consider this word calling in a much deeper way that many people appear to treat this point.

The word of God does, will often show, whether the people realize it or not, that they are faulty.

It is a wonderful blessing to be called called out of Satan's dominion into the kingdom of God's dear son.

We should bear in mind that calling is not to come out of the world and to give up this, that, and the other, so that what people may call calling is only a reformation of life.

We are not called out of Satan's kingdom and led into no man's land, led into what we might call a vacuum.

[22 : 11] As we read in the epistle to the Corinthians, that God is faithful who hath called you to have fellowship with the Lord Jesus Christ.

Now we need to have calling from and also calling to. There are many things from which God, in the experience of calling, will call you from.

And how will you be willing, made willing in the day of God's power, to come out from among them and be separate and touch not the unclean thing? Here is an encouragement to those that are called by such a word, as that especially when the Lord says and I will receive you and I will be a father unto you and ye shall be my sons and daughters, said the Lord Almighty.

You see, it may be that some of you, you might be in the same place, just that place now. God has begun to touch your heart and led you, is leading you in the way of righteousness and then the flesh gets to work and the flesh says, what are you going to do?

If you give up all your worldly friends, then where will you, you won't have any friends at all. You'll be like an isolated person, but then we find from the word of God, as I've just mentioned it, and I will receive you, I will receive you, and you shall be my sons and daughters, said the Lord God Almighty.

[23 : 58] So, this is what calling is all about. It is calling to have fellowship with the Lord Jesus Christ. Now, what can we say at this particular point in regard to our own experience?

Have we been called out of the world? Oh, I believe that some of you certainly have, but have you been left in a situation where you're just left and you don't know where to go from there?

You see, if we are called out of the world, called to give up all the vanities of this world, and all the pleasures of this world, and all the ambitions of this world, and then just let out, as it were, like a Elisha led the Assyrian army into the desert, well, how sad that would be, but it isn't so.

God leads his people to the foot of the cross, he leads his people to sit at the feet of Jesus, and to learn of him, and as they learn of him, so they become conformed to the image of his son, that he might be the first born among many brethren.

Moreover, whom he did predestinate, them he also called, and then we have two other points following, and whom he called, them he also justified, he was delivered for our offenses, we read in a chapter earlier on in the Romans, and raised again for our justification, and whom he justified, them he also glorified.

[25 : 47] So, you see, we have two points prior to calling, which are certain, and two points after calling, which are the purposes of God to be revealed in calling, and how good that is when we can look at these things, and then come to the words of our text, what shall we then say to these things?

You see, these things are the things which are unmovable, these things will never fail, these things will be the same yesterday and today and forever, these things will be the foundation upon which your hope is fixed, when you're called by the grace of God, in your early stages, however young you may be, and these things will continue to be the source of your comfort and consolations when you come down to the grave.

If God, what shall we then say to these things? If God be for us, who can be against us? Now God is for us because it is his work, it is not the work of man.

there are those, alas, who have a profession of religion, and yet their work concerning that alteration of life is sadly demonstrated to be the result of their own purpose.

They go forth in their own strength, and they rather like the one in, I think it is a parable, who speaks of the, the spirit, the evil spirit going out of a man, and he wanders about for some time, and then he comes back, and he sees this man's heart, he's all clean and garnished, and what does he do?

[27 : 55] Well, he goes and gathers other spirits that are more wicked than himself, and the state of that man is worse in the end than before.

But what shall we then say to these things? That particular instance could never be related here that God was for him.

But if God is for us, who can be against us? Now, coming on to the practical working out of this truth, and to know all your life long, if God is your redeemer, your savior, your helper, your occupation is to prove that God is for you.

God is for you. There were certainly times in the history recorded in the Holy Bible when everything appeared to be going against the people, and of course they deserved it.

One remarkable word that we read in Jeremiah's prophecy is this, Israel and Judah were under captivity, they were in difficulties, very restricted, they were certainly being punished for their sins, and their wanderings over a long period of history.

[29 : 37] But then God sends his spirit by, and that spirit of the living God in Jeremiah says, I know the thoughts I think towards you, thoughts of peace and not of evil, to give you an expected end.

I know, now you see, when you connect that up with one of the Psalms, where the Psalmist says, I am poor and needy, yet the Lord thinketh upon me, what is he thinking upon me?

Well, here is the truth, here is that which will put your feet, as it were, upon a rock, I know the thoughts, I think towards you, thoughts of peace and not of evil, to give you an expected end.

And as we go along, although we may have many ups and downs, there will certainly be occasions when you will not only read that, I know, but you will say, and God says, I know, and you will say, I know too, because of his wondrous mercy, lengthened out to me, even when my feet have roved here and there.

He is the same yesterday, and today, and forever. So what shall we then say to these things, these things which are immovable, these things which will outlast everything, these things which will be beyond the reach of Satan, these things which will overcome the world, and these things which will have the victory over our flesh as we die.

[31 : 26] So what shall we say to these things, and what are you going to say? I say, what are you going to say? I believe that it will be safe to make the point that what you're going to say is how great thou art.

You're going to say to the glory of God, as we have it in the 145th Psalm, I will extol thee, my God, O King, and I will bless thy name forever and ever, every day, notice it, every day, when I bless thee and I will praise thy name forever and ever, and for what reason?

For great is the Lord and greatly to be praised, and his greatness is unsearchable. One generation shall praise thy works to another and shall declare thy mighty acts.

And so you'll see the psalmist goes on in this particular psalm and ends with these conclusions, the Lord preserveth all them that love him, but all the wicked will he destroy.

My mouth shall speak the praise of the Lord, and let all flesh bless his holy name forever and ever, and undoubtedly all the flesh which is sanctified flesh will praise his name forever and ever through an eternity where joy and peace are the only real elements.

[33 : 18] If God be for us, who can be against us? Now, every word of God is pure, and yet every word of God is tried.

And we find the wonderful words that Peter records in his first epistle when he says, begins like this, Blessed be the crowd and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled and that valedeth not away reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Now, just refer back to the words of our text, if God be for us, who can be against us? We are bound to find our own personal experience of weakness.

I have no power against this great company that has come against us, said Jehoshaphat, but our eyes are upon thee.

So, here, we have a lively hope maintained in the hearts of God's people as they look to an inheritance incorruptible and undefiled and that valedeth not away reserved in heaven for you who are kept by the power of God.

[35 : 03] Now, one of the demonstrative points that will enable you in all humility to say, well, God is for me.

That is kept by the power of God. Generally speaking, I suppose, many people would think about being kept, kept from falling, kept by the power of God, kept from wandering, kept on a level key, and kept always being wonderful, wonderful the emblems to the glory of God.

Well, it may well be true, it may be so, but how do the people of God find it to be so? They are indeed kept in a remarkable way and preserved from sinning in many respects, but do remember that the Lord said to Peter on one occasion Satan has desired to have you, have you, that he may sift you as wheat, and I have prayed for you, that you might not be sifted as wheat.

That's not what the word of God says, that's not what the Lord did either. He said, I've prayed with thee, that when thou, when thou are tempted, your faith will not fail.

Now you see, this is a great point, to have a demonstration of God's purposes, because when you are tempted, when you're overcome, your faith doesn't fail.

[37 : 00] And why doesn't it fail? It doesn't fail because it's kept in the purposes of God. it's kept alive by the Lord Jesus Christ praying for you.

We should notice in that particular that when the Lord spoke to Peter, Peter had no idea of what was before him. He had no idea that he had got to prove that he couldn't stand against Satan after all.

But you see, he was kept in the covenant of God's purposes, and subsequently restored. There's another point in regard to being kept.

I sometimes like to look at it like this. Kept going. Does Satan tempt thee to give to give up and call no more in Jesus' name?

Cast not away thy little hope. Come hither, soul, behold the Lamb. So then, are you going to say, can you say, must you not say this evening, if God before us, who can be against us?

[38 : 15] Because, with all the elements that are against us, by a great mystery, I'm kept going. I'm kept pressing on against storm and wind and tide.

So then, what shall we then say to these things, if in the face of everything, a combination of enemies, that all are striving to destroy your soul, to turn you away from the glory of Christ and the desire to possess it in heaven itself at last, the temptations which come, you'll never get there, you'll never get there.

Well, if God before us, who can be against us? And there's a very strong reason given, a little father, down this chapter, who is he that condemneth?

It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

And that is one of the hidden things that is a demonstration of God being for us.

[39 : 39] If God be for us, if God, the Lord Jesus, is making intercession for you at the right hand, God the Father, then how can you fail?

You're bound to continue. Indeed, the Apostle Paul makes a very valid point from his own personal experience, one, that has surely been maintained in the hearts of other people, having obtained help of God, I continue unto this day.

So, if God be for us, who can be against us? Now, there's another point whereby we may discover that God is for us.

If it is our desire that he may be for us. You see, when the Lord Jesus came into this world, there were two kinds of people.

There were those who received him, there were those who rejected him. Now, if God be for us, then those are the people that have received him and to them gave you power that they might become the sons of God.

[40 : 53] But there are those that reject him, those that have no desire for him to be their God and Savior. So, if God be for us, who can be against us?

In the world today, Antichrist is virtually riding a saddle for the most part. And he is in the driving seat. And sometimes those that fear God are called upon to face some dreadful things that ungodly people will ungodly speak and will ungodly commit.

get. But, and this, I was going to say, brainwashing, and of course they will repeat it again and again and perhaps they'll say there is no God, there is no God, there is no God.

And you see, dear friends, if you hear the same thing repeated enough times, you'll begin to believe it. Blessed be God if you've got an evidence that God is for you.

When you cannot give up, oh, you cannot give up, you say, surely there is a God, and very often God in the most remarkable way shows you oh so clearly that the Lord God omnipotent reigneth.

[42 : 14] And sometimes it is a good thing to remember the powerful words of Dr. Watts in the first hymn, our lives through various scenes are drawn and vexed with trifling cares while my eternal thought moves on his undisturbed affairs.

Now, if God before us, then we shall be looking to God and see him on no precarious throne. We shall be looking to God and see that he rules.

And bearing in mind his eternal thought moves on his undisturbed affairs. Now, sometimes you may feel that your affairs are very much disturbed.

You'll see certain things come into your business life, into your family life, or whatever it may be, and they're disturbing. There is a threat, if I might perhaps be a little topical here, that your job is at risk.

Well, that may be so. But do remember, if God before us, whatever the situation, that risk can only fall out for your good, your spiritual good.

[43 : 38] So, you will be able to testify, if God before us, and he is, who can be against us. And it may be, that some of you, as you've gone on, in your providential path, as well as in your soul path, you have seen God remarkably appearing, and doing the things that you look not for.

That's a good word, you know, in the 64th of Isaiah, oh, that thou wouldst run the heavens, that thou wouldst come down, and so on, and then we read, when the Lord came down, he did things we look not for.

Now, you see, if that comes to pass, you will have a witness in your own soul, if God before us, who can be against us, when all around my soul gives way, then was all my help and stay, and so God was for me, because he brought deliverance from a quarter that I had never even looked at, and I had never even thought about.

Well, you know, dear friends, this is one of the blessings and the purposes of the children of God, that they do have these appearances of God, not always dramatic, but quietly, and you know, dear friends, it is good when, we can see God is with us.

In my business days, there was time at the management level, when I used to perhaps sit at a table, with perhaps several other managers, and I felt that if there were five, there were six, on more than one occasion, you see, and those things which I felt was the right thing to do, and the others were against me, suddenly, not by my might or power, but suddenly, there was a sudden agreement to what I felt was the right thing to do, and couldn't have been me, so that though there were, say, four people, yet there were five, and one was unseen.

[45 : 56] Now, that is a real thing, wherein it has demonstrated to us the fullness and forcefulness of these words, if God before us, who can be against us?

And we see that men are but men with all their determination, and with all their ambitions, and with all their purposes that they're going to bring about, yet God is above all.

Oh, he's above all, and we can see it, of course, many cases in the scriptures, many cases in the history of the world where God was above all, and he didn't have to move.

There was no doubt about it. When God moves, the thing is certain. Sometimes the trial with you might be very long. We read in the book of Daniel, the thing was certain, the time was long, but in the end, it was a blessing and a benefit.

So, if God before us, who can be against us? We see the Goliaths of this world fighting against the Davids of this world with this difference.

[47 : 25] That David said to Goliath, you come to me with spears and staves, I come to you in the name of the Lord God of Israel.

And that was a power. David did not go in his own strength. David could not under any circumstances claim any glory for himself.

What did he prove? Well, if God before us, who can be against us? It may be, but sometimes you will raise this question, is God for us?

Now, we can have a concern and exercise in respect to this particular point without our being presumptuous. You know, the spirit of the ungodly is very sad as they speak in a most inordinate way.

They said on one occasion, where is the word of the Lord? Let it come now. Well, of course, it's possible that in your carnal nature you might have heard this voice as well.

[48 : 39] But you see, dear friends, if God before us, we shall not dictate to God as to let this purpose of God come now. Because remember that to everything there is a season and a purpose of everything upon the earth.

And everything that God has in mind will have a good end. His purposes will ripen fast unfolding every hour. The bud may have a bitter taste, but sweet will be the flower.

God shall be for us. If God be for us, who can be against us?

Though hosts of enemies rise up to fill us with dismay, his goodness he will make to pass before us in the way. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[49 : 42] Amen. Amen. Amen. Amen. Amen.

Amen. Amen. We'll close this evening by singing hymn number 292. The tune is Aurelia 575.

Yes. vol 2 weeks ago.

Yes. Thank you.